A WORD

To the people of the world, who hates the light, to be witnesſed by the light in them all; wherein is ſhewed unto them, what the light is, which is the Condemnation of the world with its deeds, and what the Spirit of truth is, and what it leads them into, who are led by it; and what the ſpirit of errour is, and what it leads them into, who are lead by it; and alſo they are here exhorted to repent whiles they have the light, to believe and walk in the light, leaſt darkneſs come upon them, and they into it be caſt, where there ſhall be weeping and gnaſhing of teeth. Alſo a few Queries to ſuch profeſſors as ſtumbles at the Light, the Word, the Kingdom, and Spirit of God within, and tell people that none can be free from ſin in this life, and yet ſay that they own the Scriptures.

LIght is come into the World, and the World hates it, *John* 8. 12. and the whole World lieth in wickedneſs, 1 *John* 5.19. and this is the Condemnation of the World, that light is come into the World, and men love the darkneſs rather then the light, becauſe their deeds are evil (ſaith Chriſt) *John* 3. 19, 20. and every one that doth evil hateth the light, neither cometh he to the light leaſt his deeds ſhould be reproved; for all things that are reproved are made manifeſt by the light, for whatſoever doth make manifeſt, the ſame is light, *Eph.* 5. 13. and Chriſt Jeſus he is the true light, wch lighteth every man that cometh into the World, *John* 1. 9. Drunkard, thou haſt a light given thee which comes from Chriſt, and that is the light which lets thee ſee that thou ſhould not be drunk; ſo here thou haſt learned thy Condemnation (which is the light) ſwearer, and lyar, and fighter, and quarreler, thou haſt a light given thee which comes from Chriſt (who ſaith, ſwear not at all) and with this light, thou ſeeſt thou ſhouldſt not ſwear, nor lye, nor fight, nor quarrel, for the light in thee witneſſeth againſt theſe things; ſo here thou haſt learned thy condemnation (the light) ſcoffer, and ſcorner, and mocker, and ſayler, and curſed ſpeaker, and fooliſh jeaſter, and vain talker, and cuzener, and cheater, the light that ſhines in thy Conſcience, though thou cannot comprehend it (*John* 1. 5.) becauſe thou art darkneſs, it is pure and eternal, and never conſented unto evil, but ſtood and ſtands a witneſs for God, againſt all evil; (Mark) this light, this pure witneſs oftentimes hath appeared and doth appear unto thee, & in thee, and lets thee plainly ſee that thou ſhouldſt not act any of theſe evils beforementioned, and it often checks and reproves in ſecret, when thou doſt ſo act; ſo here thou haſt learned what Condemns thee (which is the light) *Eph.* 5. 5, 13. proud one, wanton one, luſtful one, covetous one (who art an Idolater) and backbiter, and whoremonger, and gamer, and ſporter, and prophane one, who walkeſt on in laſciviouſneſs, and exceſs of the Creatures, in revellings, Banquetings, and abominable Idolatries, and whoever thou be that acts any manner of unrighteouſneſs whatſoever, it is ſin, and it is of the

Devil; but the light that lighteth every man that cometh into the World, that is the Son of God, who is made manifeſt for this very end that he might deſtroy the works of the Devil, 1 *John* 3.8. and he(mark)the Son of God, hath given thee a meaſure of his light, and that is the meaſure of his light in thee, which lets thee ſee that thou ſhouldſt not act any of theſe abominations before-mentioned, but it oft appears in thee to convince thee of thy evil deeds, and reproves thee, and Judgeth thee for thy wickedneſs; ſo here thou haſt learned thy Condemnation, which is the light, which makes manifeſt unto thee thy abominations.

And thou who makes a Profeſſion of the Saints words, but art found to be out of their life, and in thy dark carnal mind and imaginations runs into their words (the Scriptures) and calls them the Word of God, and thy rule, and the way to know God (and yet thou liveſt contrary to the Scriptures, and art out of the knowledge of God, whom to know is life eternal) Mark, the light wherewith thou art inlightned withal, it comes from Chriſt (who lighteth every man that cometh into the World, and his Name is called the Word of God, *Rev.*19. 13. and he is the way to God, and no man knoweth the Father ſave the Son, and he to whomſoever the Son will reveal him) *Matth.*11. 27. and this light which comes from the Son of God, often times appears in thee, and ſhews thee that thou art out of the Saints life (though thou profeſs their Words) and the light lets thee ſee that thou art a thief and a robber, and art climbing up another way (in thy imaginations) then by the door, (*John* 10 1.) which is Chriſt (from whence the light doth come) and this light in thee which makes manifeſt to thee thy condition, it oftentimes confounds thee and thy imaginations (which thou haſt raiſed out of thy dark mind, concerning the Scriptures, which were given forth in the true light) and the light oftentimes convinceth, reproveth and Judgeth thee of and for thy hypocriſy, and diſſimulation, and feigned love, and humility, and will-worſhip, and lets thee ſee that thy worſhip is not that worſhip which the Lord requireth, for that is in the Spirit and in the truth which God requireth, *John* 4. 22,23,24. and thou being out of the light (not being guided by it) art out of the Spirit, for the Spirit is light, and the light is the truth, and ſo out of the true worſhip in the falſe, worſhipping thou knows not what; ſo here with the true light thou art condemned, and ſo haſt learned but thy Condemnation.

Therefore all people, both young and old, high and low, rich and poor, bond and free, who yet lives in any of theſe evil deeds beforementioned, mind that which makes manifeſt your evil deeds unto you, which is the meaſure of the pure God, which he hath given you to profit withal, and this meaſure in you convinceth you of ſin, and reproves you for it; now mind to ſtand in that which doth convince, for that is the power, and as you ſtand and believe in that which doth convince you, it will lead you into true repentance never to be repented of, 2 *Cor.*7. 10. for it will bring you to repent of, and to forſake all your evil deeds and hard ſpeeches (*Jud.*15.) which you will ſee in the light(which never conſented unto ſin)that you have acted and ſpoken againſt the living God, ſo believe in the light which ſhews you ſin and evil; and wait in the light as it ariſeth and appears in you, to ſhew you your eſtates and conditions; now if you believe in the light, and wait in it, you will come to receive power from Chriſt (from whence the light doth come) to overcome evil, and to withſtand the tempter, when he appears

Eph.5.13. 1 Cor. 12.

John 1.12. Rom. 5.12

to

to tempt you to evil, and the light (believing in it) will preserve you out of the evil, and lead you out of the death and loss that ye are in, unto Christ the life and Saviour of the soul.

But if you hate the Light (which shews you sin and evil) you hate Christ, for I am the light saith Christ, *John* 8. 12. and if you hate the light, you hate the way to the Father, for I am the way to the Father saith Christ who is the light, *John* 14. 6. and if you hate the light, you hate the truth, and you hate the life, for I am the truth and the life saith Christ the true light, who lighteth every man that cometh into the World, *John* 1. 9. and 12. 46. and if you hate the light, you hate the Covenant of God, for I will give him for a Covenant to the people, and for a light to the Gentiles saith God, *Isay* 42. 6. and 49. 6. and if you hate the light you hate the power, for all power is given unto me both in Heaven and in earth, saith Christ the light, *Matth.* 28. 18. and if you hate the light you hate the Word of God, and so you hate God and Christ (who are one, *John* 10. 30.) Mark, for in the beginning was the Word, and the Word was with God, and the Word was God, all things were made by it, and without it nothing was made that was made, in it was life, (Mark, in the Word was life,) and the life (of the Word) was the light of men; and *John* a man sent of God bare witness of the light, that all men through him might believe (Mark) through him, who lighteth every man that cometh into the world, *John* 1. 1,2,3,4,6,7,8,9. and God is light, 1 *John* 1. 5. and God and Christ are one, *John* 10. 30. 1 *John* 5. 7.

So you that be turned from the light (which shews you sin and evil, mark what you are turned from) you are turned from the way, and from the truth, and from the life, and from the Covenant of God, and from the Power of God, and from the Word of God, and so from God and Christ, from whence the light doth come, and into the darkness you are turned and gone, and the prince of darkness ruleth in you (*Eph.* 2. 2. that so you cannot find any power over your own perverse wills, nor over your lusts, nor over any sin there, being gone from the light in your own particulars, in which light if you believed and waited in it, you would receive power to overcome sin, but you not believing in the light, you believe in him who leads you from the power of God into sin, and there he perswades you that you must live (in sin) so long as you live upon the earth, & you have believed & received this doctrine of him, and you teach it to others, and so are become the Devils ministers, and so you deny the end for which the Son of God was made manifest, which was to destroy the works of the Devil, and to take away sin, 1 *John* 3. 8. *Matth.* 1. 21. and yet many of you feed your selves with hopes of life and Salvation, but your hopes are vain and will perish; be not deceived, God will not be mocked, for such as you sow, such shall you reap, *Gal.* 6. 7, 8. Ye that live after the flesh fulfilling the lusts thereof, you shall surely dye (if you repent not speedily) *Rom.* 8. 13. and you that sow to the flesh, shall of the flesh reap corruption; The day of the Lord hasteth greatly wherein you must give an account unto him, who will Judge you righteously, and reward you according to your deeds done in the body; and all you who have been slothful, and have hid that in the earth which the Lord gave you to profit withal, you will be turned into utter darkness, *Matth.* 25. 30. *John* 12. 35. Therefore whiles you have the light, believe, and walk in it, least thick darkness comes upon you, even such darkness as may be felt, the day of your visitation prize, least the things that belongs to your peace be

wholly hid from your eyes; Consider there is a time when the Candle is lighted, and when you may see (if you search with it) what is in the house; but mark, this time will not alwayes continue with the wicked, for the candle of the wicked shall be put out, *Prov.* 24. 20. yea, the Spirit of the Lord shall not alwayes strive with man, *Gen.* 6. 3. Therefore cease from your dark imaginations, which several of you have got into, for whosoever followeth the imaginations and thoughts of his own heart (which all who believe not in the light do) they run on in darkness and knows not whe-
Isa. 5. 20. ther they go, and such are under the wo, putting darkness for light and light for darkness, calling the Spirit of truth the spirit of errour, and the spirit of errour the spirit of truth, as all the world do, who lyeth in wickedness and hateth the true light which lighteth every man that cometh into the world, which light reproveth you for your wickedness, and this light you call a spirit of delusion and errour, and you say, that those who are guided by it, are deluded and led into errour; Oh! take heed of blasphemy against the pure God, who is light, mark, the spirit of errour, what it is, and what it leads into, it is that which abode not in the truth (and the light is the truth) and it is a murderer, and was so from the beginning, and they who walk not in the true light, they walk and are guided by this spirit, and some by it are led to murther, some to steal, some to be drunk, to swear, to lye, to cheat and cozen one another, to fight, to game, and some it leads into vain laughter,
Eph. 4 29. and 5. 5. *Gal.* 5. 19, 20. foolish jesting, corrupt communication, cursed speaking, wantonness, lust, whoredom, fornication, and into covetousness (which is Idolatry) into pride, variance, strife, railing, back-biting, envy, wrath and malice, false accusing the innocent, and into all manner of ungodliness, into fained love, self-seeking, dissimulation, hypocrisy and fained flattery, and to hate the very appearance of truth; Now examine with that which reproves you for sin in secret, and it will let you see that you bring forth many of these cursed fruits before mentioned, and so are deluded and guided by the spirit of errour; now the true light (which lighteth every man that cometh into the world comes from the Spirit of truth, and that is the truth, and it witnesseth against all these evil deeds before mentioned (which are out of the truth) and they who believe in the light (which makes manifest sin and e-
John 1. 12. vil) and wait in it, they receive power from him from whence the light came, to abstain from evil, and to overcome sin and evil, and that spirit which tempts the creature to evil is the spirit of errour (and this I witness;) So we who believe in the true light, which is the manifestation of the Spirit of truth, which is given to every man to profit withal, 1 *Cor.* 12. 7. we by it are led out of errour and delusion, into the perfect truth of God, and to
Matth. 11. 20. act those things which are well pleasing in his sight, they being learned and wrought in the light which comes from the Son, in whom the Father is
John 3. 21 well pleased; and this true light in us is our guide and teacher, and this brings us who wait in it to understand the Scriptures of truth, which was given forth from the Spirit of truth, and it brings us into that which the Scriptures speaks of, into the life & power of God, and to witness that which the world talks of, for they will talk of faith in Christ Jesus, though they witness not what they speak; but we who believe in the light, are made (by the power of God) children of the light, and we witness faith in Christ, which faith purifies our hearts, and gives us victory over the world, *Acts* 15. 9. 1 *John* 5. 4. and the light leads us into meek-

meekneſs, into ſoberneſs and love unfained, into holineſs and uprightneſs, into ſound and pure Judgment, into mercy, into patience, when we are reviled and perſecuted (and at all times) into long ſuffering and truth in the inward parts, to do unto all men as we would they ſhould do unto us; yea, it leads us who abide in it, into all truth, *John* 16. 13 and this is not of our ſelves, for it is the free gift of God, who freely gave his Son for a Covenant of light, which lighteth every man that cometh into the world; and we who have received the gift of God (the light) by the gift we are brought to bring forth theſe fruits, which are contrary to thoſe, which the ſpirit of errour leads the children of diſobedience to bring forth; ſo although we the children of light are accounted to be in deluſion and errour, yet it is but by you who bring forth the curſed fruits, which the ſpirit of errour leads you to bring forth; ſo in the light, life and power of God we ſtand over all falſe accuſations and reproaches, and perſecutions, and in the patience of Gods Lamb we bear them all, and our love goes forth to your Souls, who wilfully oppoſe your ſelves, and we declare unto you that the long ſufferings of the Lord towards you, is to draw you to repentance, *Rom.* 2. 4. and I have directed you to that which will ſhow you, what you ought to repent of. *Gal.* 5. 22, 23.

Therefore conſider your wayes ſpeedily all you that forget God, leaſt he tear you in pieces, and there be none to deliver you, *Pſal.* 50. 22. for verily, this I declare unto you in the preſence of the Lord, that if you go on and continue in ſtubborneſs and rebellion againſt the pure God, and deſpiſe his Love, and reject his Councel, and ſtill refuſe to hearken to the light of his Son in your Conſciences (which reproves you for ſin, and is freely given to you, to lead you out of ſin unto God, if you wilfully did not reſiſt it) Mark, when the meaſure of your iniquity is filled up, then will he ariſe upon you at unawares in his fury and wrath and indignation, and his eye ſhall not at all pitty you, but he will bring his plagues and righteous Judgments upon you, which ſhall conſume you both root and branch, if you will not be gathered in the day of his long patience and forbearance, which is the day of your viſitation, wherein you may come to know the things belonging to your peace. if you do not wilfully reſiſt the power that is offered and committed unto you. But if you reſiſt the power, then the Lords righteous Judgments will aſſuredly come upon you, and you will receive to your ſelves condemnation, and if you continue in your wickedneſs until the day of your viſitation be paſt, then ſhall the light in all your Conſciences (which hath oftentimes ſhewed unto you your evil deeds) ariſe and witneſs to the Judgments of God that they are Juſt, ſo whether you will hear or forbear, Remember you are warned in your life time, *Matth.* 24. 50, 51. *Ezek.* 2. 7.

By a Friend to your Souls, and a lover of the Creation of God.

GEORGE FOX, the younger.

A few Queries to ſuch profeſſors as ſtumbles at the Light, the Word, the Kingdom and Spirit of God within, and tell people that none can be free from ſin in this life, and yet ſay that they own the Scriptures.

1. *Query* ARE not all by nature darkneſs, and doth not the light ſhine in darkneſs, yea or nay?

2. *Qu.* Can any come to ſee themſelves to be darkneſs, but with the light which ſhineth in the darkneſs, yea or nay?

3. *Qu.* Is there any way to come out of darkneſs and death, and to receive

life, and to be made children of the light, but by believing in and followin of Jesus Christ the true Light (which lighteth every man that cometh into the world) yea or nay?

4. Qu. Must not all be turned from darkness to light, and from Satans power to the power of God, before they can receive remission of sins, and an inheritance among them that are sanctified, yea or nay?

5. Qu. Can any come into the true faith (which purifies the heart, and gives victory over the world, without which none can please God) but by hearing the Word of God, yea or nay?

6. Qu. And is not Christ the light, the Word of God, and is not Christ the light, the Author and finisher of the true Faith (which saves and sanctifies) yea or nay?

7. Qu. And is not the Word nigh in the mouth and in the heart, that men may obey it and do it, and is not Christ the Light, the Word, the Prophet, which all that hears him not are to be cut off, yea or nay?

8. Qu. And is not Christ the Word which discerns and reveals the thoughts and intents of the heart, and is not he the ingrafted Word which is able to save the Soul, and is not he the grace of God which bringeth Salvation and is sufficient (which hath appeared unto all men) and is not he the Word of Gods grace (which is able to build up and keep from falling) which people are to be commended unto, yea or nay?

9. Qu. And is not God light, and is not the shining of him in the hearts of people, which gives them the knowledge of himself in the face of Jesus Christ, yea or nay?

10. Qu. And is not Christ the Light, the hope which purifies as God is pure (which anchors and stayes the Soul) to be known within, and are not people tossed like a ship (in a tempest) without an Anchor, till Christ the hope be felt within, to stay and anchor them, and is not Christ within the hope, a Mystery, which hath been hid from ages and generations, and are not all they in the reprobate state, who knows not Christ within them, yea or nay?

11. Q. And is not Gods Kingdom Light, and is it not like a little leaven that is hid in meal, and as a grain of mustard seed that is sowen in the earth, and like a pearl hid in the field, or like good seed sowen in the field, both on stony, thorny, high-way, and good ground, and is not the world the field, where the seed of the Kingdom is sowen, and is not the world in mans heart; so, is not Gods Kingdom within men, yea or nay?

12. Qu. And is not the manifestation of the Spirit given to every man to profit withal, and doth any worship the Father of truth aright, but those that worship him in the Spirit and in the Truth, and is not the light the truth, yea or nay?

13 Qu. And is not Christ the light, that Word which reconciles to God, and is it not he that must open the understandings of men, before they can understand the Scriptures, and are not people in errour, and in jangling and strife about the Scriptures, till Christ the Light, the Spirit of truth, the power of God (from whence Scriptures were spoken) be known and owned to guide and lead them, yea or nay?

14. Qu. And is not this the cause of so many Sects and Opinions, and Devisions as are, and of such striving as is about Scriptures and Religion, because people know not or own not the Spirit of truth (from whence Scriptures were spoken forth) to lead and guide them, and is it not like that people should

run

run into ſects, and opinions, and deviſions, and ſtriſe, if they know not, or own not the *Spirit* of truth to guide and lead them; and if the Spirit of truth were known and owned to guide and lead them, would it not lead and guide them out of ſects and opinions, and deviſions and ſtriſe, and would it not bring people to be of one heart, and of one mind, and into unity with God, and one with another, and with the Scriptures, yea or nay?

15 *Qu.* And doth not Chriſt the light, the Spirit of truth, for ſin, condemn ſin in the fleſh, and muſt not that be owned which makes manifeſt, reproves and condemns ſin in the fleſh, before the miniſtration of life and peace can be witneſſed, yea or nay?

16. *Qu.* Is not the unity of the Spirit the bond of peace, and muſt not people come into unity with the Spirit, before they can come into true peace, and doth not the Spirit of truth reprove men for ſin who live in it; ſo muſt not people come out of ſin, before they can come into unity with the Spirit, and ſo into true peace, or hath the Spirit any unity with ſin, or is there any true peace to the wicked, who live in ſin, yea or nay?

17. *Qu.* And is not Chriſt the light, the Word, the Rock of offence, and the ſtone of ſtumbling unto the diſobedient, in whom the prince of the power of the air ruleth; but is he not elect and pretious to them that believe and obey him, and is it not he that ruleth in them, and leads and guides them in the way of peace, yea or nay?

18. *Qu.* Doth not as many as believe in the light receive power to become the ſons of God, and are not thoſe the ſons of God, who are led by the Spirit of truth, and are not thoſe that doth not believe in Chriſt the light, nor are guided by the Spirit, baſtards and not ſons, and are they not condemned already, who doth not believe, and is not the light their condemnation, yea or nay?

19. *Qu.* And ſhall not darkneſs (yea, great darkneſs) come upon them, who doth not believe and walk in the light, and ſhall not they ſtumble and fall, and be broken, yea or nay?

20. *Qu.* And ſhall not they who believe and walk in the light, be made children of the light, and be kept from ſtumbling and falling, and ſhall not they have fellowſhip with the Father and the Son (from whence the light comes) and one with another, and doth not the blood of Chriſt cleanſe them from all ſin, yea or nay?

21. *Qu.* Can any have fellowſhip with the Father and the Son and the Saints in light, but thoſe that walk in (and are guided and led by) the light of Chriſt Jeſus, which he hath enlightned them withal, yea or nay?

22. *Qu.* Can any deny themſelves before they ſee themſelves, and can any man ſee himſelf but with the light which Chriſt hath enlightned him withal, which makes manifeſt ſelf, and can any be Chriſts diſciple, but he that denies himſelf, and take up the croſs, and come after Chriſt the true light; and are not all they thieves and robbers which comes before Chriſt the light, and are not ſuch enemies to the Croſs of Chriſt, and is not the Croſs of Chriſt the power of God, and is not the Croſs (and the preaching of it) fooliſhneſs to the wiſe of this world, and is it not a ſtumbling block to ſuch as in words profeſs they know God, but in works deny him, yea or nay?

23. *Qu.* And they that commit ſin, and cannot ceaſe from ſin, are not they of the Devil, and are not they the ſervants of ſin, and ſo free from righteouſneſs, and have they not eyes full of adultery who cannot ceaſe from ſin, are they not adulterated and whored from the life of God, and though they promiſe

mise liberty to themselves and others, yet are not they servants to corruption, and do not they live in the flesh, and are they not dead whiles they live, and so out of the true faith, and can such please God, yea or nay?

24. *Qu.* And they that believe in and obey Christ Jesus the true light, doth not their faith stand in the power of God, and doth it not purifie their hearts, and give them victory over the world, and doth not they who witness (in the life) the manifestation of the Son of God, also witness that he destroyes the works of the Devil, and takes away their sin, and makes an end of transgression, and changes their nature which was subject to sin, and makes them partakers of his divine Nature, and throughly purges and sanctifies them with his living truth, and doth not that make them free from sin, and so makes them servants of righteousness, and doth not that make vessels of honour fitted for the Masters use, and are not such dead unto sin and alive unto God, and can such live any longer in sin, and having mortified the deeds of the body through the Spirit, shall not they live (but not to themselves, but to God) and are not these Christs, and have they not crucified the flesh with the affections & lusts thereof, yea or nay?

25. *Qu.* Shall any man see the Lord without holiness, and ought any to name the Name of Christ, but those that depart from iniquity, and is that the faith of Gods Elect which doth not purifie the heart, nor give victory over the world (but is without the works) or is not this dead faith, and but the faith of Devils, and shall any be saved or justified by this faith, yea or nay?

Consider of these things ye professors who stumble at the light, and tells people that none shall be free from sin in this life.

26. *Qu.* And when is the time, and where is the place, and what is the name of it (if not in this life) that men shall be made free from sin, (answer plainly, that I may see how much ye differ from the Papist in this particular) or do ye believe that corruption (and that which is imperfect) shall enter into Heaven, and inherit incorruption, yea or nay?

Answer these Queries in plainness according to the Scriptures (if ye be able) if not, then submit unto the true light, which will let you see your thoughts, your darkness, your unstableness, and ignorance of the Scriptures, and repent and believe, and wait in the true light, that you may come out of your thoughts and darkness, and unstableness and ignorance, into that which the Scriptures declares of, to feel Christ the Saviour (from whence the light doth come) to redeem and save ye from sin, and to keep ye out of your own thoughts, inventions and imaginations, that so your minds may come to be stayed and setled in the power of the Lord, which moves against sin.

By one who witnesseth God, Christ, the Light, the Word, the Spirit of truth (and these are one) and the Kingdom of God within me, and so am come to the thing that the Scriptures testifie of, which was before Scripture was, in whom the Scriptures ends, and the Tabernacle of God is witnessed with men, and his presence is felt, which filleth Heaven and earth, and the Heaven of Heavens cannot contain him, glory to him in the Highest. GEORGE FOX, the younger in the truth.

THE END.

TRINITY COLLEGE LIBRARY CAMBRIDGE

London, Printed for *Thomas Simmons*, at the Bull and Mouth near Aldersgate, 1659.

—,'
elf-

wer
it is
nor
hich
un-
edi-
the
ara-
r of
ou;
our
on-
, it
on-
ath
ich
art,
der
for
ich
ife,
ver
in
hat
nd
nto
en
nced